

BAPTIST RECORD.

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST

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THE BAPTIST RECORD

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Two chief attractions for
thoughtful people at the world's
Fair at Chicago are the Ferris
Wheel and the great forty-inch tel-
escope. Upon the first you can see
much of this little world below and
through the other you can see much
of the great worlds above. But
thoughtful minds will not stop at
either but think on out and up to
God.

EDITORIAL.

NOTES AND COMMENTS.

When we read or interpret the
Bible it should always be to ascertain
what God says and not what we
think he ought to say.

If you will read "Home of the
Soul," by Bro. G. W. Riley, of Jack-
son, La., in this paper. We have no
doubt you will feel better.

Beloved, if God moves you to
speak a word of comfort to a trou-
bled soul and you do it, what are you
but God's mouth-piece, even God's
messenger? What greater honor
could you ask?

What your brother needs probably
above all other things, is sympathy
and encouragement, and is not that
in the line of your highest duty?
"Bear ye one another's burdens and
so fulfill the law of Christ."

If Mr. Irving Magee would put
the name of his postoffice on the
next postal card he sends us we
would take pleasure in attending to
his request. It would take up too
much of our time to hunt it up in a
list of 5,000 and upwards.

Good for Richmond, Va. They
tell us that it has voted out the li-
quor traffic by a decided majority
and is not ashamed of it notwithstanding
the fact that they lose
\$20,000 in the way of revenue annually.
Let the good work go on.

The French chamber of deputies
show after the late election the ma-
jority of Republicans to be 420. The
whole number is put down at 606.
There seems to be very little of the
monarchical sentiment left in France
and Bonapartism has quite dis-
appeared.

The Mississippi Baptist, Bro.
Clarke's paper, has resumed publica-
tion. It has a new and clean ap-
pearance since its first birth. Bro.
Clarke has our best wishes as he
starts out anew with his paper to
help his people on in the blessed
work of our common Master.

A pleasant call from Bro. L. N.
Brook, of Shubuta, was one of the
appreciated events of the week. He
was on his way to Sandersville to
see Bro. O. D. Bowen in a special
meeting. The brethren have our
best wishes and prayers for a gra-
cious refreshing from the presence
of the Lord.

It may be a fact, as Mr. G. W. Curtis
puts it, that "the great lesson of
travel is Religion." If so, it is
doubtless on the ground, that the
more we see of the world the more
we pity it. No one can well deny
that the desolation and desperate
wickedness of the human heart is
manifest everywhere.

If the object of Christians and
especially Baptists in going into the
great Parliament of Religions at
Chicago is to show to all the world
that the Christian Religion is divine,
the only true one and therefore best
of all, if may be well, but if to tem-
perance and compromise, then they
would do a thousand-fold better to
stay away.

If the Christian religion is not
the only true religion, and best
suited, with all modicum of
change, to the wants of the people
of this world then a great mistake
has been made somewhere. The Bible
says it is, and also the Bible
says "Let God be true and every
man a liar." Let the great religious
parliament consider this.

Miss Mamie Ellis, daughter of
our brother, R. V. S. M. Ellis, of
Clinton, graduated at Hillman
College last June and goes this fall to
Hollins Institute, Va. She is one of
the most intellectual young women
in the State. She is very young, but
no one can fail to see that she is
brilliant. Miss May Venable, daughter
of President R. A. Venable, of
Clinton, went on the same train
with Miss Ellis to enter Bristol Fe-
male College, Bristol, Tenn. Miss
May is not a child, but is intellectual
and holds of difficult studies with
the avidity of a specialist. They
both passed through here last week.

Lord Donoughmore, of the British
House of Lords, has a very well
written article in the North Ameri-
can Review, in which he seeks to
make it appear that Mr. Gladstone's
Home Rule Bill was only a use to
get the Irish vote into a combination
with the government for other pur-
poses, it being understood that the
bill would be defeated in the House
of Lords. It is difficult to imagine
such duplicity in Mr. Gladstone, yet
we know that politics are mad up
of a strange medley.

OUR OBSERVATORY.

Liberalism has well-nigh run to
seed when the great lights at Chau-
tauqua introduce a pronounced and
wide-mouthed socialism to address
the people who have assembled
there to learn what are the
best things and how to do
the best things. There are some
doubtless who will turn away with
disgust, and they should.

"Some men find it easy enough to
help others create a diversion, but
seem to have no talent for making
right things go right." Well, yes,
we doubt not that is true and per-
haps if the truth was known they do
not take God into their counsels.
How hopelessly is a man like a ship
at sea without rudder or keel, when
God is not his full and ample trust.

The two chief attractions for
thoughtful people at the world's
Fair at Chicago are the Ferris
Wheel and the great forty-inch tel-
escope. Upon the first you can see
much of this little world below and
through the other you can see much
of the great worlds above. But
thoughtful minds will not stop at
either but think on out and up to
God.

The Religious Herald labors
through near two columns in an ef-
fort to impale Dr. Anderson's sys-
tem of sermon building, but fails to
do anything more than to show that
in this case as in its attacks on the
work of the Centennial Committee,
it is the man it would down, rather
than the system. Such transparent
work is often amusing but not al-
ways hurtful.

A brother writing in an exchange on
the subject of "Denominational
loyalty," urges that we ought to be
loyal to denominational principles
and several other things. It is this
remark we wish to call attention to
and emphasize. "We owe loyalty to
our church and pastor." Correct. Many there who need
instruction on that point. Be true
to your own pastor.

An infidel lecturer in London on
a recent occasion reached his climax
by saying that he "hoped all the
churches and everything connected
with them would soon be swept out
of existence." The pause that fol-
lowed was broken by some one pres-
ent speaking out so that all could
hear, "Which one of you people will
be able to stand up to this?"

The Texas Standard thinks be-
cause we did not deny its allegation
that we sometimes repeat or echo
some of the good things in the West-
ern Recorder that we ought to be
called the "wreck" and not The Rec-
ord. Our wooly-eyed friend mis-
takes it only by one syllable. If he
had written it WRECKER and then
looked at the fragmentary aspect of
The Standard sometimes after reading
The Record he would have seen
the appropriateness of the new nomen-
clature.

Some one has said—with how
much truth we will not undertake
to say—that there are two
churches in the world, "The Chris-
tian church and the Christian
church." We could not put it any
more appositely if we should try.
One is an act and the other is a life.
A man of war on canvas and a
man-of-war on the ocean. An
adroit imitation by Satan of the great
power of God to deceive and
lead to final ruin of the whole race
of men.

If any one is at a loss for a single
reason why so many working people
are so often out of employment
on minimum wages, let him bear
in mind that the steam engines in
the world are now doing the work
that it would require 1,000,000,000
of men to do. Then when you come
to the labor-saving machines in op-
eration you count out near a quarter
billion more, and that is consider-
ably more than the whole num-
ber of able-bodied men and women
on the earth.

No one, a Christian or what not,
ought to think of loosing faith in
the Bible on account of the fault-
finding of the critics; whether high
or low, any more than he would in
his mother on account of the criti-
cisms of the high-headed woman
emancipationists or the lowest
down rate. For all that he is
by this time on the high way to
recovery. Brethren Row and Ven-
able stopped with us last week long
enough to break bread as they passed
through Oxford. These brethren
are very busy and hard pressed
at this season. Come again, beloved.
You shall ever have a warm wel-
come.

Reports of good meetings and
gracious in gatherings are being
sent up from every quarter. All of
our religious exchanges fairly trim
with them. The Lord is fulfilling
his promise to "increase his people
with men like a flock" to him be-
ing all the praise.

The Baptist Chronicle thinks we
tell people pretty well how to
"keep sweet," but don't
altogether fill our own bill. We
don't certainly know whether
our beloved alludes to the conditions
we mentioned, as our lack, or the
grace of "keeping sweet" or both.
For his delectation, however, we
will say that the paragraph he notes
was like some we have seen in The
Chronicle, it was not written for
consumption.

Three were received into the
Oxford church last Sunday morn-
ing by letter, and one was baptized
at night. The congregations at both
services were unusually good, and the
Sunday School was finely attended.
The University opened last

CHRONICLES.

L. A. D.

The Chickasaw Association is
to meet at Sandersville, on the
N. O. & N. E. R. R. the publication
day of THE RECORD. Dr. Bozeman
having returned from a health trip
to Waukesha, Wis., greatly benefi-
cted, expects to attend, as usual;

and Bro. Bowen, the clerk, with
strength regained, has arranged his
work to be present, of course.

It is to be regretted that the rail-
road virtually refused to give at
least excursion rates. Full far-
ming and coming will prevent a
large attendance, it is feared. But
now is the time to increase the expenses
of large gatherings, especially those of a religious
nature. Surely it must mean something.

"My contention is that we have
no hold upon the agricultural mass-
es, and that that fact accounts for
many of our deficiencies. Why is
it that the greatest men are not
Catholic? It is because the vast
majority of these great men are
from sturdy rural stock, and the
rural stock of the United States are
solidly, staunchly Protestant. Let us
not whine about prejudice and
intolerance, anti-papery and secret
societies. Let us tell the truth to
ourselves. Our inferior position,
and it certainly is inferior, is owing
chiefly, almost wholly, to ourselves.
The great men of this country have
been, and are, and will continue to be
Protestant. I speak not of wealth,
but of brain, of energy, of
character.

Possibly the Lord is using these
lessons to bring us back to "the old
folk." Smaller bodies, embracing
a less scope of country, possibly
might accomplish more good. They
would certainly be less expensive
and might be entertained by smaller
communities. There would be less
rush, perhaps, and more extended
development. And then it might
happen that the churches where
meetings are held, would get the
benefit of Sunday services.

But this is by the way. Our As-
sociation has much to do; it has left
many undone. Both portage and
Sunday School work has been neg-
lected; it would seem necessarily so
for the committees encountered
difficulties and passed through sick-
ness and afflictions. From a human
standpoint, we have suffered loss by
not occupying the field spread before
us; but God can overrule all to
his glory.

A careful student of the Bible
and the times cannot but note the
fact that we are living in a remark-
able age. Methods are changing.
Organization is the ruling passion
of the day. Not to organize is to be
crushed out. And this is not confined
to the temporal affairs of life.
Religious combinations are becoming
frequent and powerful. Union
is the watchword; non-essential,
so-called, sentiments and liber-
ties, in man's view, are the
characteristic features of the
undertaking.

Christianity is generally regarded
as either Catholic, technically, or
Protestant. These are subdivided;
the former into Grecian and Ro-
man; the latter into many sects,
mostly from Rome and each other.
But what about the
Baptists, who claim no such origin?
They do not believe in "apostolic
succession," for they fail to find it
taught in the New Testament; but
they do believe in a succession of
the ordinances as practiced by the
apostles.

In some things Baptists can form
unions, but not on a basis of non-
essentials, nor of liberality. They
do not say that God commands
this or that, and they have no
right to be liberal with what is not
the New Testament as taught by
the Savior. These are to be kept,
and that without additions or sub-
tractions. We are more united in
ourselves, and more strict in ob-
serving the law of Christ, we would
have the exercises closed and did not learn
the number of pupils present, but
have heard that there were over
twenty from abroad and a goodly
number from the city and local sur-
roundings, with a full force of teach-
ers in their places. The school opens
quite encouragingly and with fine
prospects for the future. All honor
to Mr. "Jimmie" Broach, whose
indefatigable efforts mainly have
brought this great good to our city.

The above from the Clarion-
Ledge is rather refreshing. In
the first place, Miss Elder hints at
the truth when she refers to the
character of the Roman Catholic
population in this country. The
great mass of the Roman Catholics
in this country are, as all know, a
poor, ignorant, debased, unambitious
class of people. They are no
help to any country except as laborers.
They know nothing except
what a priest tells them, and many
of them never see him sooner than
once a year. They spend all they
earn for liquor and beer and tobacco.
They do as they are told. Yes, the
great multitude of the 9,000,000
they claim are tramps, prisoners,
whiskey soaks, anarchists, an irre-
sponsible and dangerous class. Any
country would be far better off
without them than with them.

There is a liberality which we
would do well to cultivate—liber-
ality of labor for the advancement of
Christ's kingdom; liberality of giving
to bring forth more laborers, and
liberality of love for the broth-
ers that we may encourage, instruct
and help to keep them in the right
way. No work is more effective
than faithful portage; none more
easily learned by word and example in
Sunday School.

No Christian can get around his
or her responsibility; it is individ-
ual, and cannot be put on a commit-
tee or on the church. There is no
salvation by proxy; "each must
give account of himself unto God."
If a child of God, he will suffer in
this life; if not a child, but a servant of
sin, in the world to come. Has
any come under the rod; if so, what
was the sin—of commission or of
omission?

Mr. Cleveland's bobsnobbing with
the Pope of Rome may appear to
many Americans to be nothing more
than a little playful pass-time or
at best "common courtesy," but in
our opinion it will be found to con-
stitute no weak or insignificant
link in the chain that the old "man
of sin" is forging to bind up the
powers of this American Republic
and crush out all of our guaranteed
rights of civil and religious liberty.
Our people are not only gathering
from past "seeding," but they are
sowing for future reaping. "O
what shall the harvest be?"

If you want to buy furniture cheap
or cash, don't fail to call on Hulett
Bro. See "ad." in another column.

CREATES A SENSATION.

MISS ELDER'S PAPER READ BEFORE
THE CATHOLIC CONGRESS.

A telegram from Chicago of the
8th inst. says a tremendous sensa-
tion was created in the Catholic
Congressional paper written by
Miss J. A. Elder, of New Orleans,

was read. Miss Elder said, among
other things:

"My contention is that we have
no hold upon the agricultural mass-
es, and that that fact accounts for
many of our deficiencies. Why is
it that the greatest men are not
Catholic? It is because the vast
majority of these great men are
from sturdy rural stock, and the
rural stock of the United States are
solidly, staunchly Protestant. Let us
not whine about prejudice and
intolerance, anti-papery and secret
societies. Let us tell the truth to
ourselves. Our inferior position,
and it certainly is inferior, is owing
chiefly, almost wholly, to ourselves.
The great men of this country have
been, and are, and will continue to be
Protestant. I speak not of wealth,
but of brain, of energy, of
character."

It is to be regretted that the rail-
road virtually refused to give at
least excursion rates. Full far-
ming and coming will prevent a
large attendance, it is feared. But
now is the time to increase the expenses
of large gatherings, especially those of a religious
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not whine about prejudice and
intolerance

THE COUNTERSIGN.

Sweet visions through the silent night; When distant in the darkness glen, Approaching up the sombre height, I hear the solid march of men; Till over stumps, over swart, And field where lay the golden sheaf, I saw the lantern of the guard, Advancing with the night relief. "Hast?" "Who goes there?" my challenge cry. It rings along the watchful line, "Relief!" I hear a voice reply, "Advance and give the countersign." The corporal gives the mystic sign, With arms "a porto" I charge my mate. I downward pass, and all is well:

But in the tent, that night, awake, I think, if in the fray I fall, Can I the mystic sign repeat? Whenever the bugle sounds call, And pray, that heaven may so ordain, That when I near the Camp Divine, Whether in travail or in pain, I too may have the countersign.

—SERED.

HOME OF THE SOUL.

BY GEO. W. RILEY, PASTOR AT CLINTON AND JACKSON, LA.

"In my Father's house are many mansions." John 14:2.

A true home is the sweetest type of heaven. A haven of rest, satisfied longings, present joys; where the mighty cord of love binds in closest harmony the various members of the family. To Adam Paradise was home; to the redeemed sons of Adam, a true home is Paradise.

Here, childhood's sorrows are soothed and joys made brighter. Here, manhood's cares are brightened and affections strengthened. Here, old age dwells in the sweet remembrance of by-gone days, secure in the love of many who call him blessed.

The word home quickens every impulse, warms the heart, stirs the soul to its depths; rouses sympathy and makes old age young again. Thoughts of home sustain the poor sailor in his midnight watch; inspires the bleeding soldier upon the battle field and gives new impetus to the weary Christian.

There is one vision which will never fade from the soul—the vision of home and mother. To the poor mariner, standing upon the surf-beaten shore of the Atlantic, every dash of the mad waves, or sweet murmur of the gentle zephyr, whispers "Home Sweet Home."

"Home Sweet Home!" is the heavenly chant that is swelling the hearts of the angels as they welcome the redeemed sons and daughters "Home." Home has an influence stronger than death. The pearl gates, the jasper walls, the capstone of amethyst; the thrones of dominions do not affect our souls like the thoughts of home and loved ones. The holy associations of home influences will melt the adamantine heart, and turn the dismal cell of the gray-haired demon of guilt into a sacred urn of tears of repentance and faith.

Our ideal homes are heart-homes, in which virtue reigns a queen, love-flowers forever bloom and religion is king of the house-hold.

As the great Master put into his picture a marvelous color which no one could copy, having dipped his brush in his own life's blood, so the picture of home, into which our very life-blood is put, glows with a lustre divine.

It. Heaven is the permanent home of the redeemed soul. Heaven is a temple, a great house of "many mansions," whose architect and builder is God.

"For we know that if our earthly house of this tabernacle were dissolved we have a building of God." Christ had just told his disciples that he should be taken from them. Their hearts were heavy with sorrow and foreboding. Three short years of loving association, tender sympathy, divine teaching—were now forever ended. Hope was dead.

"For they trusted that this was he who should redeem Israel." Christ perceived their sadness and comforts them.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you." This fellowship was not ended; the companionship not forever gone. "For if I go I will come again and receive you unto myself, that where I am, there ye may be also."

"My Father's house," to which I have a perfect right to invite you—where you may come and share all things with me.

Your Father's house where you may be at home and invite your friends with freedom—"Many mansions"—room for all—no lack of space. In our Father's house of many mansions there is freedom from—

1. Sickness and sorrow. Few of our houses here but what have been visited by the dread hand of disease, wasting away the loved form, and the "black wagon," with nodding plumes and sombre drapery has carried away to the city of the dead those linked to us by tenderest ties. We carry about with us hearts scarred and torn by sorrow and longing for

"The touch of a hand that is vanished; The sound of a voice that is still."

But in our Father's house we shall meet again those gone before. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.

2. Free from sin and evil-doers.

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21:27. No need for jails, penitentiaries or gallows. No fear of the assassin, incendiary, back-biters and defamers of character. All is perfect harmony, peace and love. "We shall be like Him," and God is love. The great curse of sin is removed far from the abode prepared by Christ for those chosen as "joint heirs with him."

3. Change of habitation. Our home will be as durable as eternity. "As I live ye shall live also." No fire destructions, no thieves breaking through and stealing, for "thieves, nor covetousness, nor drunkards, nor revilers, nor extortors shall inherit the kingdom of God." 1 Cor. 6:10. The courts, porches and gates are touched by a divine brush, and will never be mutilated or defiled, but the paint will be fresh at the close of eternity.

III. Heaven is a home of perfect rest. "Blessed are the dead which die in the Lord from henceforth; ye, saith the spirit, that the spiritual birthplace of hundreds of happy converts, not a great many of whom have denied the faith, many of them spending their life in proclaiming the unsearchable riches of Christ. It was exceedingly joyous to see so many relatives and true friends of other days. To see the boys and girls, who learned to read and write under the teaching of your sister now leading in the music and conducting the prayer meeting was truly joyous. This rambler had anticipated such a joyous service here. But imagine the surprise when the preacher, after announcing his text: "He preached unto them Jesus," talked for thirty-five minutes without mentioning confession or sinner, penitence toward God, or contrition of spirit in any way as the steps a sinner must take before finding Christ. Nor did he ever teach that a sinner should pray, or that God's people should pray for the sinner. His plan was that every one who would believe the statement that "whoever believeth on the Lord Jesus Christ hath everlasting life," is saved independent of conviction for sin, prayer or penitence. In our country where Campbellism stalks abroad, such doctrine as that would be recognized, as far as it goes, as belonging to the theory as promulgated by Mr. A. Campbell. How sad not to hear the gospel order—repentance, faith and remission of sins. Jesus said, Mark 1:15, "Repent ye and believe the gospel." Paul taught "publicly and from house to house, testifying both to the Jews and also to the Greeks repentence toward God, and faith toward our Lord Jesus Christ. Acts 20:21. Repent and believe, never the reverse. In another article I want to show the necessity for a sinner to pray. You may gather from this that I believe in the old fashion way. I have seen nothing yet that corresponds with the requirements of the truth so nearly as the custom so long practiced by some as good and great men as the world has ever known. You may infer that the religious part of my visit to my childhood home was not so enjoyable. But the social features were delightful—after hearing two sermons of the nature, I had above the winter turned away with a heavy heart to labor in a meeting near by, in the country where my first sermon was preached.

A. J. M.

DR. WOMACK'S LECTURE SCHOOL

Why, we are expecting a grand time in that school. Who are coming? You ask me too soon. Who ought to come? —— answer that question. Everyone who has not had the opportunity of attending the Theological Seminary ought to attend. Strong men are connected with that school. They prepare themselves well for the important work they are engaged to do. No one can appreciate, or even know what it really is, until he attends. A flood of light was thrown upon many parts of the Old Testament by these lectures last season. Our knowledge of the New Testament was greatly helped. But that which interested us most and as we thought did us most good, or some of us at least, was the wonderful help in making sermons. Bro. WOMACK'S lectures and black-board exercises illustrating how to get a subject from a text, analyze the subject and make a sermon thrilled with delight and did us untold good.

If nothing else, we ought to attend the Lecture School just to get his help in sermonizing. Let the churches help their pastors to attend this school. It will pay. So it seems to me and others, with whom I have talked.

E. H. GARNER,

MARTIN BALL

Fulton, Ky.,

AT BEECH GROVE.

One at Prospect, seven miles east and the other at Bethel, nine miles south of Aberdeen have been productive of gratifying results. The Lord's people were closely drawn together in the fellowship of sacrifice and service and fifteen souls, six at one church and nine at the other, were added to the membership. Pastor Hughey has abundant reason for rejoicing. The Lord has greatly blessed his labors in connection with the churches named.

DEATHS.

That was Mrs. Bartholomew, wife of the Hon. J. J. Bartholomew, was truly sad. She was suddenly stricken down in the midst of great usefulness, surrounded by a large family and appreciative friends and neighbors. She was an estimable Christian woman, and as wife and mother, looked well to the ways of her household. Prospect church, of which she was a faithful member, has sustained a sad loss in the death of this beloved sister.

Major C. N. Simpson, for nineteen years a citizen of Aberdeen, died on the evening of the 3rd inst. He leaves a large family but fortunately most of them are grown and self-sustaining. Major Simpson was widely and favorably known throughout the State as a prominent and useful member of the Masonic fraternity. He was a burning and shining light among the craft. His brethren of the mystic tie will doubtless unite with us in extending sympathy to the bereaved family.

REMOVAL.

Bro. Charles W. Gibson and family have gone to West Point and will make that place their future home. Bro. G. is one of the best balanced, best rounded men this writer ever knew. As a church mem-

ber, deacon, collector of pastor's salary and Sunday School superintendent he has been a mighty power for good in our community. We are sorry to part with him and his dear family but feel assured that Pastor Nossinger and his charge will be great gainers by our great loss. We pray that the blessings of God may rest upon them in their new home.

ABERDEEN ASSOCIATION.

This body will meet with the Baptist church at Amory on Friday morning before the second Sunday in October. Our church over there, stod by the landmarks of God's word; the spiritual birthplace of hundreds of happy converts, not a great many of whom have denied the faith, many of them spending their life in proclaiming the unsearchable riches of Christ. It was exceedingly joyous to see so many relatives and true friends of other days. To see the boys and girls, who learned to read and write under the teaching of your sister now leading in the music and conducting the prayer meeting was truly joyous. This rambler had anticipated such a joyous service here. But imagine the surprise when the preacher, after announcing his text: "He preached unto them Jesus," talked for thirty-five minutes without mentioning confession or sinner, penitence toward God, or contrition of spirit in any way as the steps a sinner must take before finding Christ. Nor did he ever teach that a sinner should pray, or that God's people should pray for the sinner. His plan was that every one who would believe the statement that "whoever believeth on the Lord Jesus Christ hath everlasting life," is saved independent of conviction for sin, prayer or penitence. In our country where Campbellism stalks abroad, such doctrine as that would be recognized, as far as it goes, as belonging to the theory as promulgated by Mr. A. Campbell. How sad not to hear the gospel order—repentance, faith and remission of sins. Jesus said, Mark 1:15, "Repent ye and believe the gospel."

Paul taught "publicly and from house to house, testifying both to the Jews and also to the Greeks repentence toward God, and faith toward our Lord Jesus Christ. Acts 20:21. Repent and believe, never the reverse. In another article I want to show the necessity for a sinner to pray. You may gather from this that I believe in the old fashion way. I have seen nothing yet that corresponds with the requirements of the truth so nearly as the custom so long practiced by some as good and great men as the world has ever known. You may infer that the religious part of my visit to my childhood home was not so enjoyable. But the social features were delightful—after hearing two sermons of the nature, I had above the winter turned away with a heavy heart to labor in a meeting near by, in the country where my first sermon was preached.

My home was with Bro. T. J. H. Sullivan, who met me at Elliville and took me out. He and his family made my stay with them very pleasant indeed.

There are other incidents connected with the trip over here, and the meeting of old friends or boyfriends that I should love to mention, but this article is already too long and in danger of finding its way into the waste basket.

A. G. GRESSETT.

Zion Hill, Smith county, Sept. 1. Mississippi Baptist please copy.

FROM ZION HILL.

DEAR BRO. HACKETT:—I write you from here, where I have been preaching to large congregations for the last five days. There has been twenty accessions to the church, fifteen for baptism and five otherwise; among that number, several excellent young men. The teacher at this place is out to be baptized. This church is 28 miles west of Elliville, and is an old, influential church, organized some 30 years ago by Elder N. L. Clarke while a missionary in this country, while a missioner to the Indians, who had lived in His service and gone home to their reward. Many friends gathered around the preacher on this occasion and rendered a joyous greeting.

Eld. R. A. Cooper, assisted by Eld. Jeff Rogers, was conducting a meeting at Cherry Creek. A church, which has for more than half a century, stood by the landmarks of God's word; the spiritual birthplace of hundreds of happy converts, not a great many of whom have denied the faith, many of them spending their life in proclaiming the unsearchable riches of Christ. It was exceedingly joyous to see so many relatives and true friends of other days. To see the boys and girls, who learned to read and write under the teaching of your sister now leading in the music and conducting the prayer meeting was truly joyous. This rambler had anticipated such a joyous service here. But imagine the surprise when the preacher, after announcing his text: "He preached unto them Jesus," talked for thirty-five minutes without mentioning confession or sinner, penitence toward God, or contrition of spirit in any way as the steps a sinner must take before finding Christ. Nor did he ever teach that a sinner should pray, or that God's people should pray for the sinner. His plan was that every one who would believe the statement that "whoever believeth on the Lord Jesus Christ hath everlasting life," is saved independent of conviction for sin, prayer or penitence. In our country where Campbellism stalks abroad, such doctrine as that would be recognized, as far as it goes, as belonging to the theory as promulgated by Mr. A. Campbell. How sad not to hear the gospel order—repentance, faith and remission of sins. Jesus said, Mark 1:15, "Repent ye and believe the gospel."

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As the world's great Sabbath dawns at the conclusion of this battle, that subdues the nations and establishes Israel, we look to it with profound interest, and inquire, how long? And think certainly that it will occur early in the next century; very likely not later than 1915. It may be a little earlier or a few years later. The beast is to continue fifteen years, and it seems very probable that he will rise at or near the close of this century. I think the 1335 years in Dan. 12:12 begins and runs parallel with the 1290, and laps over, carrying us to 1941, when it is said, "Blessed is he that waiteth and cometh to the 1335 days." Dan. 12:12. This would be a very doubtful undertaking and may lead to sad disappointment. I tried the experiment once; drew up a constitution, etc., for the government of the society (the purpose of which was to keep the society within and subject to the church). It was not long before I found myself in the predicament of the man that yoked himself up with the calf to teach it how to work, and soon found himself going down the lane at double quick, following for some one to stop the team. The team ran away with me, and the constitution too. There is, in the organization of societies, a principle involved so sacred and dear to Baptists that none can afford to sacrifice or endanger it. Let us stand together in the church of Christ. If its principles are not simple enough and broad enough to suit all, the fault will be more with those who are not pleased than with the church. There is nothing in a human society that will do half so well.

As members of the church of Christ, are we not at liberty to come together as oft as we please for religious exercises, to consider those things which pertain to the Master's kingdom? Can we not bring our offerings as oft as we please for the Lord's treasury? And if our sisters desire to meet at stated times to themselves for devotion, bringing their offerings for the Lord's treasury, who would hinder or object? It is the church that is in a human society? It was remarked at the Convention in Sumter that the Southern brethren could beat the Northern brethren, but the Northern brethren could excel them when it came to organizing and attending to business, etc. At the same time the fact was known that the great mass of Baptists in America were in the South; that they could far excel the Northern brethren in numbers; they could boast of more converts to the Baptist faith; and it is universally conceded that they are surpassing Baptists everywhere in the matter of defending and preserving the faith once delivered to the saints, preaching a pure gospel and preserving the peculiar distinguishing characteristics of the Baptist church. The question may be asked, Why is this to the benefit of Southern Baptists more than others? And where would we have been at this time in the great and most important work of all others, preserving the faith of the church, had we embarked in the society business in company with our Northern brethren? But the cry from Northern hills, organize! organize! is already being echoed throughout the South. When we take up that cry and begin to organize, I fear it may lead to a more flexible gospel among us than we now have, and there will be less of that much needed spirituality. And should we get our churches cut up into alphabetical societies until they are almost lost in a labyrinth of characters, it seems to me there would be less of church identity with a proportional increase of opportunities for the great enemy of the church to put in his infamous work.

The work of organizing our women into societies is progressing, our young men, it seems, are to be organized, and when the old men are organized into societies (which is not impossible), what will be left to constitute the church, but the members of these different societies, united together as a whole—the church being then a confederation of societies rather than a

this world has ever witnessed, will tell the world that peace which prophets have foretold in words of rapturous hope. The nations are now ripening and rapidly hastening to the day of this great battle. In the words of Dr. Bosar: "Never did futurity seem so wild an aspect; never did God's ways seem so strange and intricate; never were the church's prospects more perilous or perplexed, or the world's turns so slippery" as now. Above all, never was there a time when events developed themselves with such rapidity. This seems especially one of the characteristics of the last days. As the world moves onward, it appears to accelerate its speed, and precipitate itself with headlong recklessness and feverish haste. Events, alike the evil and the good, though especially the former, seem to ripen before their season, as if Satan were in haste to carry through his devices, knowing that now he hath but a short time. The crisis comes ere we are well aware of the commencement. Speed, whirlwind speed, is the order of the day. * * * There is less of the commonplace and more of the startling; less of the gradual movement, and more of the sudden shock and convulsion in the events of the age, an age which is destined, we believe, to concentrate in its history more of the terrible and the calamitous than has ever heretofore been witnessed. Shall we be witness to the baptism of the world? In view of the way of raising funds for missions, and aiding in the propagation of the gospel, why should a society be organized to do this; when the church was organized by our Lord for this work? And why not these societies in after times be expected to assist to baptize as well as do other things? It has been suggested that these societies are doing a great deal of good, and therefore they should not be opposed. The party that would thus attempt to defend his cause, is putting a very dangerous witness upon the stand, a witness that would doubtless testify to entirely too much. Yes, if we are to approve (for instance) the way of raising funds for M. S. or some other society because they are doing good, then there would be no limit to our endorsement of religious societies and organizations. Indeed, we would be forced to swallow everything from the Catholic church up. But if the same amount of good can be done within the church proper, why should we wish to adopt societies, a thing unknown to the scriptures and apostolic times. Doubtless some of the opinion that since they are doing good, it might be best to go in with them and control them, hold them in check. This would be a very doubtful undertaking and may lead to sad disappointment. I tried the experiment once; drew up a constitution, etc., for the government of the society (the purpose of which was to keep the society within and subject to the church). It was not long before I found myself in the predicament of the man that yoked himself up with the calf to teach it how to work, and soon found himself going down the lane at double quick, following for some one to stop the team. The team ran away with me, and the constitution too. There is, in the organization of societies, a principle involved so sacred and dear to Baptists that none can afford to sacrifice or endanger it. Let us stand together in the church of Christ. If its principles are not simple enough and broad enough to suit all, the fault will be more with those who are not pleased than with the church. There is nothing in a human society that will do half so well.

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CENSUS.

President Clinton. Vice-President Jackson. Treasurer Jackson. Assistant Treasurer Jackson. Recording Secretary Campbell Da-

Mrs. Sallie. Mrs. Anna. Mrs. Nellie. Mrs. Anna. Springs.

Objects of stone, House Ministerial Lodge, State and Home Association.

Woman's Work

CENTRAL COMMITTEE.

President—Mrs. Adelia M. Hillman, Clinton.
Vice-Presidents of Thirty-four Associations, Corresponding Secretary and Treasurer—Mrs. Rebecca P. Sprouts, Jackson.
Assistant Corresponding Secretary and Treasurer—Miss Mary F. Sprouts, Jackson.
Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.
OTHER WORKERS.
Mrs. Sallie A. E. Bailey, Jackson.
Mrs. Nannie J. Landers, Clinton.
Mrs. Nadine D. Deppenre, Clinton.
Mrs. Anna Elizur, Clinton, Crystal Springs.

Objects of Benevolence—Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation Fund, African Missions and Home Missions.

ASSOCIATIONAL VICE-PRESIDENTS OF THE GENERAL COMMITTEE.

Aberdeen, Mrs. Sallie J. Stewart, R. D. Land.
Bogus Chitto, Mrs. Emma G. Porter, Mr. Hermon L. La.

Central, Mrs. Linda R. Ellis, Clinton.
Carey, Miss Louella D. Clough, Natchez.
Calhoun, Mrs. Elizabeth F. Bruner, Banton.
Chester, Miss Mary Carter, French Camp.
Clarkesashaw, Mrs. Georgia Doss Phillips, Shubuta.

Chickasaw, Mrs. Sallie G. Leavell, Cherry Creek.
Coldwater, Miss Elizabeth Lea Mahry, Senatobia.
Columbus, Mrs. Julia Toy, Jackson.
Columbus, Columbus, Eva Brown, Beauregard, Dox Creek, Mrs. George C. Carruthers, Indiana.

Fairview, Mrs. Mattie A. Green, Brookhaven.
Half-Crest, Mrs. Sue W. Price, Ocean Springs.

Harmony, Mrs. L. Gwynne Willbanks, Carthage.

Jackson, Mrs. Sallie E. Ballard, Bedfordville.

Kosciusko, Mrs. May Sallie Boyer, Salls.

Louisville, Mrs. Mary Ella Williams, Louisville.

Mississippi Mrs. Abbie Stidley, Sunnyside.

Mississippi River, Mrs. Bettie Powell, Clarksburg.

Oxford, Mrs. Mary J. Quinche, Oxford.
Pearl Leaf, Mrs. Jennie C. Williams, Six.

Pearl River, Mrs. M. M. Griffith, Silver Creek.

Springfield, Mrs. C. J. Lowry, Forest.

Strong River, Mrs. Lola B. Johnson, Steens Creek.

Sunflower, Mrs. Lou E. Hobo, Lyon.

Tippah, Mrs. Angie McMillan, Blue Mountain.

Tishomingo, Mrs. E. Louise Metcalf, Corinth.

Tombigbee, Mrs. Susan Chastain, Tara, Avi.

Union, Mrs. Neppie O. Thompson, Rodney.

West Union, Mrs. Mary Reed Pegues, Tupelo.

Wetobou, Mrs. F. R. Townes, Grenada.

Yazoo, Mrs. Alice Booth Drane, Wiggins.

Zion, Mrs. Fannie Fox Thorp, Walthall.

SEPTEMBER.

Italy.—“So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.” Missionaries, 3; native assistants, 27; stations, 59; churches, 17; membership, 347; baptisms, 72; Contributions, \$595.

Study Topics.—Ancient and modern Italy contrasted. A corrupt Christianity, or paganized papacy, one cause of decline and fall. Educational systems. Education derived from morality. Need of church edifice and enlargement of work.

STRETCH IT A LITTLE.

Trudging along the slippery street
Two childlike figures with aching feet
And hands benumbed by the biting cold,
Were rudely hustled by young and old,
Hurrying homeward at close of day,
Over the city's broad highway.

Nobody noticed or seemed to care
For the little ragged, shivering pair;
Nobody saw how close they crept
Into the warmth of each gas-jet
Which flung abroad its mellow light
From the gay shop-window in the night.

“Come under my eaves,” said in the Nell;
As tears ran down Jack's cheeks and fell;
On her own thin fingers still with cold
It's not very big, but I guess 'twill hold.

Both you and me, if I only try
To stretch it a little. So now, brother,

The garment was small and tattered
And thin;

But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the need

Would double the warmth and half the pain

Of the cutting wind and the icy rain.

“Stretch it a little,” O’giria and boy,
In homey conversing with com’fits
And joys.

See how you can make them reach—
Young helpful deeds and your loving speech.

Your gifts of service, and gifts of gold;
Let them stretch to households most tried.

SELECTED.

MY DEAR MISS ARMSTRONG:

I was very sorry that circumstances were against my going to the Convocation; also that I did not find the wished-for convenient season for writing you a few lines on the subject of Me West Missionary Work. Sunday, and the sum Sabbath mornings, when her gathered all his household both bond and free, into the sitting-room, and read a portion of God’s word to them, and prayed for a blessing on them all. Long prayers those were, and she used to think them quite tiresome, sometime. But now it seemed to her that a part of heaven itself must have come down into that quiet, spotless room, so holy, so solemn, as a rule, did they?

“Oh, no, but that didn’t make any difference to her. If I brought them fresh and fragrant, that was enough.”

“Why don’t you take them to her

out help.

“I did, but she said I was

not allowed to do so.

“I’m going to see her again,

and then get her to do it.

“Well, Mollie,” said Jim, the next morning after breakfast, “we’re

excited, and some fall in love

and let’s go.”

“Sir Alton’s ex—what day was that?”

“I don’t know—was it last week?”

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